10

THE Tryall of the New RELIGION.

Contayning a plaine Demonstration, that the late Faith and Doctrine of the Church of Rome, is indeede the New Religion.

By *Thomas Bell.*

AT LONDON
Printed by William Iaggard dwelling in Barbican. 1608.

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To the Right Worshipfull and my approoued good friendes, Sir *Charles Hayles*, and Sir *Cuthbert Pepper*, Knights, and worthy pillers of his Maiesties honorable Counsell, established in the North-parts of England.

(* * *)

THE *visible Church, (as writeth* Egesippus) *remained a Virgin, free from all heresies and corruptions, during the life of the Apostles: that is to say, about one hundred yeeres after Christ, to which time S.* Iohn *the Euangelist was liuing. But after the death of the Apostles (saith he,) Errors by little and little crept into the Church, as into a voyde and desert house. This Assertion is dolefull enough, and yet very profitable against all Popish Recusants of our time: as who are not ashamed, impudently to avouch, that after so many hundred yeeres from Christes Ascention, there hath been no Error at all in their* Romish Babylon. *Egesip: apud Euseb. hist. lib. 3. cap. 32.*

If any demaund the cause heereof, the aunswere is at hand; viz. That many without due examination, receiuing negligently and carelesly the Doctrine of them that went before them, haue vnawares brought Errors into the Church. So writeth Eusebius *of Errors in his time, that* Papius, *a man of no sound iudgement, was the Authour Euseb: hist: lib: 3, cap: vlt.*

thour of the Chiliasts; who fondly & grosly first inuented, that there should be a thousand yeeres after the Resurrection. To which Errour, (though most palpable) Irænæus, and sundry others, (otherwise well learned,) gaue place onely for antiquity sake. This sottish imitation, without all rime and reason, was, is, and will be, the cause of many Errours: which many not of the meanest sort of Papists, haue both grauely & prudently considered.

Canus de locis, lib: 8 cap. 5.

For this cause did that great Shoolemaister Melchior Canus, oppose himselfe against all the Chanists and Scotists, both the old & latter Papists. For this cause did Cardinall Caietanus, (a man of high esteeme in the Church of Rome,) both in his litterall exposition of Genesis, and in his other bookes, roundly reiect the multitude of former Commentaries. For this cause said their learned Father and Schoole-Doctor Victoria, that hee reputed nothing certaine, albeit all Writers agreed thereunto, vnlesse he could find it in the holy Scriptures. For this cause did their famous Canonist Nauarrus, peremptorily condemne the common opinion, when it was not grounded vppon right reason. For this cause grauely wrote S. Augustine, that he reputed no mans writings wholy free from Errours, saue onely the Writers of the holy Scriptures. For this cause wrote theyr owne Rossensis, that it is lawfull to appeale from Austen, Cyprian, Hierom, and all the rest, because they are men, and doe not want theyr imperfections.

Caiet: in 5. lib: Mos.

Victor. de Samantu.

Nauar: in Enchir.

August: epist. ad Hier: epi. 19.

Rossens: art: 32 aduers. Luth.

I (saith S. Augustine) doe not repute S. Cyprians wrytings as Canonicall, but iudge them by the Canonicall: and whatsoeuer doth not agree with the Scriptures, that by his leaue doe I refuse. And for this cause is it, that so many silly, foolish, rude, and ignorant Papists, doe

Augu: contra Crescen: lib: 2, cap: 32.

as

as this day, terme late vpstart Popery, the Old Religion. They onely respect the externall face of the Church, as it was in the late dayes of their forefathers. And for want of skill, and reading of auncient Councells, Fathers, and histories of the Church, they deeme that to be very olde, which is indeede very new. Hence commeth it, that nothing more moueth the rude vulgar people to embrace Popery, then this theyr fond perswasion, that it is the old Religion.

In regard hereof (right Worshipfull) I haue taken vpon me, for the glory of GOD, the peace of his Church, and the common good of my natiue Country, to set before the eyes of all indifferent Readers, as cleerely as in a glasse of Christall, the originall and daily excrements of Popery, and that it is not the Old but the New Religion: I haue prooued succinctly and euidently, first, that 1.
the name (Pope,) was common to the Fathers of the Church, for the space of 528 yeeres after Christ, and afterward vsurped as peculiar to the Bishop of Rome. Se- 2.
condly, that the Popes supereyall power, was vnknowne to the world for the space of 607. yeeres, vntill Phocas *the Emperour of Rome. 3. That the Priests & Bishops* 3.
were euer married in the East Church, and in the West Church, for the space of 385. yeeres. 4 That Popish par- 4.
dons were vnknowne 1300. yeeres. 5. That Purgato- 5.
rie was neuer beleeued of the Greeke Church, nor yet of the Latine Church, for the space of 250. yeeres, about which time Origen, *(too much addicted to his allegorical Speculation) feyned many odde thinges touching Purgatory. After* Origen, *others began to call the matter into question: others rashly to beleeue it: others to adde many things to* Origens *conceit: and so by little & little it increased, till the late Bishops of Rome presumed to*

make it an Article of Popish fayth. 6. That auriculer cõfession, was no Article of Popish fayth, for the space of
7 1215. yeeres. 7. That Popish veniall sinnes, were first inuented by Pope Pius the fift of that name, that is to say,
8 1566. yeeres after Christ. 8. That the Article of Popish fayth, that the Pope cannot erre in matters of fayth iudicially, was neuer knowne to the Church for the space of 1500. yeeres. 9. That the cõdigne merit of mans works,
9 was not an Article of Popish fayth, for the space of a thou-
10 sand, fiue hundred, and forty yeeres. 10. That the popish Transubstantiation, was first hatched in the Councell of
11 Lateran, 1215. yeeres after Christ. 11. That Popish inuocation of Saints, was neuer knowne nor heard of, for
12 the space of 1047. yeeres. 12. That the Communion vnder one kind, was neuer knowne, for the space of 1230. yeeres: neither was it an Article of Popish fayth, vntill the Councell of Constance, about 1414. yeeres after
13 Christ. 13. That Priuate Masse began 1000. yeeres af-
14 ter Christ. 14. That it was euer holden vnlawfull for the brother to marry his naturall sister, for the space of 1418. yeeres, at what time Pope Martin set it abroach,
15 by the instigation of the deuill. 15. That worshipping of Images was thought vnlawfull, for the space of 1484.
16 yeeres. 16. That the Church seruice was euer in the vulgar tongue, for the space of 443. yeeres at the least. 17.
17 That Popish Agnus Deis were not heard of, for the space of one thousand two hundred yeeres after Christ.
18 18. That the Popes Bulls were vnknowne, for the space-
19 of 772. yeeres after Christ. 19. That Popish hallowed Candles on Candelmasday, were inuented 843. yeeres
20 after Christ. 20. That Bishops were not sworne to defend the Pope and his Canons, for the space of one thousand,
21 two hundred, twenty nine yeeres after Christ. 21. That

Lent

Dedicatorie.

Lent-fast in Popish manner, was neuer heard of for the space of 427. yeeres. All which, and many other important poynts of Popish fayth, are so liuely discouered to the first hatching thereof, in this short and plaine Discourse, as euery child may with all facility, boldly pronounce, and constantly affirme, that the late Romish Fayth and Doctrine, is not the Old, but the New Religion. Which if the silly Papists would once duly consider, they would no longer obey the Pope, or like of his Religion. The Worke, such as it is, I haue dedicated to your Worships, as a signe of a thankfull hart, for your manifold kindnesses towards mee at all times. And so I humbly commend your Worships to the protection of the Almighty.

From my studie, the first of Iulie. 1607.

Yours in Christ Iesus
Tho: Bell.

CHAP. 1.

Of this name and word (Pope.)

IT is a wonder to consider, how the late Bishops of Rome haue aspyred to their super-lordly Primacie, and chiefest so supposed Soueraigntie in the Christian world. Popery with our Iesuits, & Iesuited-Papists, must needes be the Old Religion, and that selfe same Doctrine, which S. *Peter* and S. *Paule* deliuered to the Church of Rome. This is their invincible Bulwarke, which (as they boast) all the Canons of the faithfull and good Christians can neuer batter downe. And this they neuer cease to inculcate into the eares, and to instill it into the harts, of the sillie vulgar people; telling them forsooth, that Popery is the Old Religion, and the fayth of their forefathers in all ages. I therefore to take this stumbling blocke out of the way, doe purpose in God (the fountaine of all goodnes, and the chiefe workman of euery good act) to set before the Readers eyes, in a very summary & succinct narration, that Popery is a new Religion, by little and little crept into the Church, and patched together as clout vpon clout in a Beggers cloake.

Now, for this name (*Pope,*) which the silly people admire (God-wote) as a most sacred thing; and for all that know no more what it meaneth, thē how farre it is to Heauen; it is a Greeke word (*Pappas,*) which signifieth (*Father.*) It was giuen of old indifferently, as well to other Bishops, as to the Bishops of Rome. I prooue it first, because the Clergie of Rome

writing to the Clergy of Carthage, call S. *Cyprian*, (the blessed Pope, or holy Father.) Secondly, because the Priestes, *Moses* and *Maximus*, and the Deacons, *Nicostratus* and *Rufinus*, and sundry other *Confessors*, did all with one assent, call the same *Cyprian*, *Beatissimum Papam*, the most blessed Pope. Thirdly, because S. *Hierom* called S. *Austen*, *Beatissimum Papam*, most holy Father or Pope; and this he did many times, and in many Epistles. But after that the Emperour *Iustinianus*, had in his *Legall constitutions* named the Bishop of Rome (*Pope*,) the arrogant Bishops of Rome began to challenge the Name, as if it were proper vnto them alone: And so in processe of time, the Bishops of Rome were onely & solely called Popes; and of late yeeres, *Our holy Father*, & *His Holinesse*, is his vsuall Name. But this Emperour liued after Christ his birth, about 528. yeeres. *Ergo* this poynt of Popery, is a rotten ragge of the New Religion.

Apud Cyprian page 11.

Apud Cyprian page 46, pa:66 page 61.

Apud Augu. Epist. 11. 13 14, 17, 18. 25. 30.

An: Dom: 528.

CHAP. 2.

Of the Popes superoyall power.

An: Dom: 607.

Bonifacius Bishop of Rome, and the third of that Name, aboue sixe hundred yeeres after Christ, obtayned of *Phocas* then Emperour of Rome, that Rome should be the head of all Churches. Before which time, no authenticall Writer can be named, who euer ascribed the Headship, and Vniuersall gouernment of all Churches, to the Church of Rome. For first, Saint *Policarpus* would not yeelde to *Anicetus* Bishop of Rome, in the controuersie about Easter, which for all that he would & must haue done,

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done, if the Bishop of Rome had had any true prerogatiue ouer him. Secondly, S. *Irenæus*, & other holy and learned Bishops of *Fraunce* ioyning with him, reprooued *Victor*, then Bishop of Rome, very sharply and roundly, as one that had not due respect to the peace and vnitie of the Church: Which doubtlesse those holy & learned Bishops would not haue done, if the Bishop of Rome had had in those dayes the supreame Soueraignetie ouer them. 2.

Thirdly, S. *Polycrates*, and many Bishops of *Asia*, did stoutly withstand the same *Victor*, thē the Bishop of Rome, in his presumpteous proceedings touching Easter. Fourthly, S. *Cyprian* roundly opposed himselfe against *Stephanus* then Bishop of Rome, contemning his Decree, and deriding his reasons. Fiftly, the Apostles at Ierusalem, sent *Peter* and *Iohn*, to cō- firme the faythfull in Samaria. And consequently, if the Pope be not aboue *Peter*, but his supposed Successor, he may be sent of the Bishops his Brethren, as Saint *Peter* was. But who is that Bishop, and where dwelleth he, that at this day dareth doe to the nowe Pope, such supposed villany? 3. 4. 5. Acts. 4. 17.

Sixtly, the Fathers of the famous *African Counsell*, (in which Saint *Austen*, that holy Father, and most stout Champion of Christes Church was present, to the great honour and credite thereof,) would in no wise yeeld to *Celestine* then Bishop of Rome, in the controuersie of Appeales concerning *Appiarius*. And when Pope *Celestine* alledged for himselfe, and his supposed Soueraignetie, that the auncient and famous Councell of *Nice*, gaue libertie to appeale to Rome, the Fathers of the Councell answered roundly, that the true copies of the Decree were otherwise. 6.

Where

A woorthy note, not to be forgotten.

Where I wish the Reader to obserue with me, these two poynts seriously: First, that the Pope could not, (and therefore did not) alledge any better reason for his vsurped and falsely pretended Primacie, then the authoritie and Decree of that famous Councell of *Nice*. Secondly, that the Pope *Celestine* falsified the canon and Decree of the Councell, so to gaine credit and authority to himselfe, if it might be.

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7. Seauenthly, the famous Councell of *Chalcedon*, gaue the Bishop of *Constantinople* equall authoritie with the Bishop of Rome, in all Ecclesiastical affaires.

8. Eightly, the councell of *Nice* prescribed limits, as well to the Bishop of Rome, as to other Patriarkes. First therefore, seeing the holy councell of *Chalcedon*, acknowledged the authoritie of the Bishop of *Constantinople*, to be equall with the Bishoppe of *Rome*; Secondly, seeing *Celestine* the Bishop of Rome, could alledge neither Scripture, councell, Father, or reason for his pretended Primacie, but one onely false allegation out of the councell of *Nice*; Thirdly, seeing the Fathers of the *African councell*, contradicted and reproued the Pope, for his forgery of the *Nicene councell*, concerning *Appiarius*; Fourthly, seeing S. *Polycarpus*, S. *Policrates*, S. *Iræneus*, and S. *Cyprian*, with many Bishops of *Europe*, *Asia*, and *Affrica*, contemned the Bishoppe of Rome, his Decrees, & his supposed Supremacie; I cannot but conclude, with this inevitable illation: *Ergo*, the late pretended Soueraigntie of the Pope, is but a rotten ragge of the new Religion; as which was neuer heard of in Christ his church, for the space of sixe hundred yeres and odde. All this is proued at large, in my *Suruey of Popery*.

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CHAP.

CHAP. 3.
Of the mariage of Prieſtes, and Miniſters of the Church.

MArriage was lawfull for all Prieſtes in the old Teſtament. For the Prophet *Ieremie* was the ſonne of *Helkiah*, who was one of the Prieſts at *Anathoth*: *Hophni* and *Phinehas*, were the ſonnes of *Eli* the Prieſt: *Sephora* was the daughter of *Iethro*, who was the Prieſt of Midian. Saint *Iohn the Baptiſt*, (that holy precurſer of our Lord Ieſus,) was a prieſts ſonne, euen the ſonne of *Zacharias*. Yea, the marriage of Prieſtes was then ſo deere in Gods ſight, that the High-prieſt was forbidden to marry; not ſimply and abſolutely, but to marry a Widdow, a diuorced, or polluted woman: and hee was charged to take a Maid of his owne people. In the New Teſtament, no prohibition can be found, as which is conſonant to the Old; pronouncing Marriage honorable in all, and a bedde vndefiled.

Ierem, 1, 1.
1, Sam, 1. 3
Exod, 18, 1,
Luke, 1, ver: 8, 9, 13,
Leuit. 21. ver: 13, 14.
Heb. 13, v. 4

Marriage (as the Apoſtle teacheth vs,) was ordayned for a remedy againſt fornication, to be vſed of all ſuch, as find themſelues grieued with that diſeaſe; & conſequently, ſeeing that diſeaſe is as well incident to perſons Eccleſiaſticall, as to perſons ſecular, and oftentimes more, the Medicine is as neceſſary and as lawfull for the one ſort, as it is for the other. For this reſpect did holy *Paphnutius* ſtand vp in the Councell of *Nice*, (at ſuch time as the Fathers then and there aſſembled, thought to haue ſeuered married Prieſts, and Biſhops, from their wiues,) and told them accor-

1, Cor, 7.

An: Dom: 327.

ding to Gods word, that to forbid mariage to prieſts, was too ſeuere a Law. Hee yeelded this reaſon, becauſe marriage is ſo honourable in all ſorts of men. Thus writeth *Caſsiodorus*, thus writeth *Socrates*, thus writeth *Sozomenus*. For this reſpect was it, that the Biſhops, Prieſtes, and Deacons of the Eaſt-Church, would neuer admit or receiue the Canons of the Weſt and Romiſh Church. For this reſpect was it that Prieſtes were euer maried in the Eaſt Churches, vntill theſe our dayes; and in the Weſt Church generally, for the ſpace of three hundred, eightie, and fiue yeeres: at which time Pope *Siritius* excited by ſatan, prohibited Prieſtes marriage as an vnlawfull thing.

385.

An: Do: 1074.

Yea, Prieſtes continued ſtill married in *Germanie*, for the ſpace of 1074. yeeres, vntill the dayes of the vngracious Pope *Hildebrand*; who termed himſelfe *Gregorie* the ſeauenth, ſo ſoone as hee had crept into the Popedome by naughty meanes. For this reſpect was it, that the famous Popiſh Cardinall *Panormitanus*, committed to print to the view of the vvhole World, that Prieſtes marriage, was neither of the ſubſtance of their Order, nor forbidden by Gods Lawe, and that therefore it were for the ſaluation of ſoules, that all ſuch as would might marry. Hee addeth the reaſon; Becauſe experience (ſaith hee) teacheth vs, that the Prieſts debarred frõ marriage, liue not ſpiritually, but are polluted in vnlawfull copulation, though they might liue chaſtly with their owne wiues.

For this reſpect was it, that the great Papiſt *Polydorus*, could not containe himſelfe, but pittifully exclaime

claime againſt the wicked prohibition of Prieſts mariage; affirming ſtoutly and reſolutely, that the compelled chaſtitie of vnmarried Prieſtes, was ſo far from excelling chaſtitie in wedlocke, as no crime whatſoeuer hath brought greater ſhame to Prieſthood, more harme to Religion, or more griefe to all good men, then the vnchaſt life of Prieſts. For this reſpect was it, that Pope *Pius* the ſecond of that name, (who before his Popedome was named *Æneus Syluius*, a very learned man, & famous Writer, after he had reproued many vices in the Romiſh Church, concluded very grauely; that though there had beene great reaſon to debarre Prieſtes from marriage, yet was there greater reaſon to reſtore marriage againe vnto them. For this reſpect was it, that many holy and learned Biſhops were married men, in the auncient time, and floriſhing ſtate of the Church; viz. S. *Gregory*, Saint *Clement*, S. *Spiridian*, S. *Chereman*, S. *Philogonius*, S. *Eupſichus*, and others.

Firſt therefore, ſeeing Prieſtes marriage is approued both by the Old and New Teſtament. Secondly, ſeeing all Prieſts were alwayes married, (or at the leaſt might haue married) in the Eaſt Church. Thirdly, ſeeing Prieſtes marriage was holden for lawfull in the famous Councell of *Nice*, and that the holy Biſhoppe *Paphnutius*, (a man full of miracles in his life time,) did pronounce openly in the ſame Councell, that the coniugall acts of married Prieſtes was true chaſtitie; whoſe ſentence was approued of the whole Councell, and therevppon the matter was left as indifferent, for euery Prieſt eyther to marry, or not to marry, at his owne choyce. Fourthly, ſeeing prieſtes

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An: Dom. 327.
Marke this poynt well.
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marriage was euer holden lawfull and Christian, for the space of three hundred eighty fiue yeeres, euen
385. vntill the time of the vntimely birth of *Siritius*, then the Bishop or Pope of Rome; and in the great country of *Germany*, for the space of 1074. yeeres, euen
1074. vntill the dayes of wicked Pope *Hildebrand*, whom at that day, the whole Clergie of *Germany*, accused of flat heresie; for that his most damnable Decree or Constitution, against the honest and lawfull marri-
5 age of Priestes. Fiftly, seeing the famous popish Abbot and Bishop, and Cardinall, *Panormitanus*, (for he was all the three,) and seeing withall, that the great learned Papist *Polydore Virgill*, did bitterly and pittifully exclaime against the vngodly, and vnchristian prohibition of Priestes marriage, crying out, that it was the destruction of many soules: and seeing also, that Pope *Pius* the second, cõfessed freely, that it was time to restore marriage to their Popish priests again, and to suffer thẽ to liue as they had done in old time, all which and much more, (for the lawfull and honest defence of the marriage of all Bishops, Priests, & Ministers of the Church,) the indifferent Reader shall finde pithily and copiously procued in my *Suruey of Popery*, I cannot, but perforce I must conclude vvith this ineuitable illation; *Ergo*, the prohibition of the marriage of Priests, is a rotten ragge of the New Religion.

Page 3. chap. 3. 4.

CHAP.

CHAP. 4.
Of the Popiſh execrable Pardons.

THE famous Popiſh Writer *Sylueſter*, for his great learning ſurnamed by the Papiſts, (*Abſolutus Theologus,*) knew right wel, that Popiſh Pardons are but a toy for Chyldren to play withall, theſe are his wordes; The Popes Pardons (ſaith he) were neuer knowne to vs by the Scriptures, although ſome alledge S. *Paule* for that purpoſe, neither were they knowne by the auncient Fathers, but onely by late Writers. Saint *Antoninus*, theyr popiſh Saint, and famous Archbiſhoppe, had the ſelfe ſame opinion. And *Petrus Lombardus*, their famous Maiſter of Sentences, (who collected with great diligence into one Volume, all the woorthy Sentences of the auncient Fathers,) could neuer find the Popes Pardons, or any mention thereof, in any of all theyr writings. For as *Sylueſter* truly ſaid; The olde Writers were not acquainted with any ſuch thing. Yea, their famous Martyr and Biſhop, Maiſter *Fiſher*, in his aunſwere to Maiſter *Luthers* Articles, was inforced to admit the newnes of the Popes pardons: and withall forſooth to yeeld this reaſon for the ſame, viz. That Purgatory was not then ſo well knowne to the Church, as it is now adayes. Peruſe and note wel the next Chapter, which is of Purgatorie ſo ſuppoſed paynes.

Sylueſt. de Indulgent.

Page 1. tit. 10 Capit. 3.

Contra. Artic. Lutheri.

Firſt therefore, ſeeing the great popiſh *Sylueſter* confeſſeth plainly and boldly to the popes Holines, that his popiſh pardoning, is neither found in the ho- 1

2. lie Scripture, nor in auncient Fathers; Secondly, seeing *Antoninus Fumus*, and many other learned Papists grant freely, that *Sylvester* saith the truth heerein; Thirdly, seeing their famous Bishop *Fisher*, vvas enforced to graunt the young age & noneage of popish-pardons, when hee could not aunswere Ma. *Luthers* reasons; Fourthly, seeing their Maister of Sentences, could not find any mention of them, in all the the Fathers writings; I must perforce thus conclude, *Ergo*, the Popes pardon, is a rotten ragge of the new Religion, brought into the Church after 1300. yeres, by Pope *Bonifacius* the eyght.

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An: Dom: 1300.

CHAP. 5.

Of Popish Purgatory.

CONcerning the originall of Popish-purgatorie, it shalbe enough to set down the words of *Iohn Fisher*, the late Bishop of *Rochester*, & the popes canonized Martyr: these are his expresse words; *The Greekes to this day doe not beleeue that there is a Purgatory*. Reade who will the Commentaries of the auncient Græcians, and he shall finde either very sildome mention of Purgatory, or none at all. For neither did the Latine Church conceiue the veritie of this matter at one time, but by leysure. Neither vvas it without the great dispensation of the holy Ghost, that after so many yeeres, Catholicks both beleeued purgatory, & receiued the vse of pardons generallie. So long as there was no care of Purgatory, no man sought for pardons. For of it dependeth all the estimation of pardons. If thou take away purgatory, to what end shall wee neede pardons? for if there be no purga-

Cont. assert. Luth. art. 18

Purgatory, we ſhall neede no pardons. Conſidering therefore, how long Purgatory was vnknowne, then that it was beleeued of ſome by little and little, partly by reuelations, and partly by the Scriptures; and ſo at the laſt beleeued generally of the whole Church, we doe eaſily vnderſtand the cauſe of pardons. Since therefore purgatory was ſo lately known & receiued of the whole Church, who can admire pardons, that there was no vſe of thē in the primatiue Church. Pardons therefore began, after the people ſtoode in ſome feare of purgatory. Thus writeth the popiſh Biſhop *Fiſher*. Whoſe words I hartily wiſh, that the indifferent Reader may ponder ſeriouſly with me. For if he ſo doe, hee cannot chuſe but abhor late popery, and know it to be the new Religion.

This Biſhop was a learned man, a great papiſt, & ſaid for popery what poſsibly he could, yet he grāteth many things, (of ſuch force is the truth,) which quite ouerthrow popery, and turne it vpſide-downe. Firſt we ſee that the Greeke church neuer beleeued purgatory to his dayes, and ſo it was vnknown to thē 1517 yeres. Secondly, that the church of Rome belieued it not, for the ſpace of 250. yeres, after which time it increaſed by little and little. Thirdly, that the church of Rome, did not beleeue purgatory all at once, but by little and little. Fourthly, that the inuention of purgatory, was the birth of Popiſh-pardons, as which could haue no place, till purgatory was found out by fained reuelations, and the people brought into ſome feare thereof. Fiftly, that the primatiue Church was neuer acquainted with the Popes pardons, nor yet with his counterfeit and forged purgatory.

1. *An: Dom:* 1517.
2.
3.
4.
5.

Of

Of which, (as the popiſh Biſhop telleth vs,) the ſilly people doe ſtand in feare. Thus therefore I muſt cõclude; *Ergo*, Popiſh purgatory, is a rotten ragge of the New Religion.

See the fourth Chapter.

CHAP. 6.

Of Popiſh Auriculer Confeſsion.

Scotus, (who for his great & ſubtile learning, was of the Papiſts termed *Doctor ſubtilis*,) affirmeth reſolutely, that popiſh Auricular-confeſsion, is not grounded on the holy Scripture, but onely inſtituted and commanded by the Church of Rome. The popiſh Gloſſe (of great credit with the Papiſts) telleth them roundly, that Auricular-confeſsion can no way be defended, but by tradition of the Church.

An: Dom. 1215.

Panormitanus, *Rhenanus*, *Richardus*, *Durandus*, *Bonauentura*, *Hugo*, and all the popiſh Canoniſts generally, approue and follow the ſame Gloſſe. To this I adde, that Auricular-confsſsion, was not an Article of fayth in the Romiſh Church, for the ſpace of 1215. yeeres. All which I haue prooued at large, in my *Suruey of Popery*, and in my *Motiues*.

Part. 3. cha. 12

1. 2. 3.

Firſt therefore, ſeeing popiſh Confeſsion cannot be proued out of the Scriptures; Secondly, ſeeing it is onely commaunded by the Pope; And thirdly, ſeeing it was no matter of fayth with the Papiſts for the ſpace of one thouſand, two hundred, and fifteene yeeres, I muſt needes conclude, that it is a rotten ragge of the New Religion.

CHAP.

CHAP. 7.

Of Popish veniall sinnes.

THE newnes and young age of Popish-Religion, may be sufficiently knowne, by the coyning and inuenting of Veniall sinnes; if nothing els could be said therein, the *Thomists* will haue some sinnes not against the Law, but besides the law: and those sinnes they call their Veniall sinnes. But *Durandus*, a famous popish Schoole-Doctor, & many other learned Papists, affirme euery sinne to be against Gods Law. And this opinion doth nowe preuaile in the popish Schooles, as *Iosephus Angles* in his Booke dedicated to the *Popes Holinesse* telleth vs. His words are these; *Et hac moda in scholis videtur communior*; and this opinion seemeth now adayes, to bee more common in the Schooles. *Io: Angles in 2. Sen. pa. 275*

Where I wish the Reader to note by the way, this word (*moda*, now adayes,) because it doth most liuely and sufficiently, set before our eyes, the mutability of the late Romish Religion. For in that he saith (*moda*, now adaies.) hee giueth vs to vnderstand, that their Doctrine is now otherwise, then it was of old time, and in former ages. Behold heere the new Religion, and that popish doctrine is vncertaine.

Againe, Ma. *Fisher*, late Bishop of *Rochester*, granteth to Ma. *Luther*, (when he was ouercome with the force of his Reasons,) that euery sinne is mortall of it owne nature. *Iacobus Almaynus*, *Durandus*, *Io: Gerson*, *Michaell Baius*, and other famous papists, not able to aunswere the reasons against Veniall sinnes,

confesse the truth with the Bishop, *That euery sinne is mortall.* Yea the Iesuite. *S. R.* with the aduise of his best learned friends, in his Aunswere to *The downe-fall of Popery*, cõfesseth plainly, & blusheth not there-at, that the Church of Rome had not defined some sinnes to be Veniall, vntill the dayes of *Pius* the fift, and *Gregory* the thirteene, which was not fiftie yeeres agoe. These are the Iesuits owne wordes; *True it is, that Bishop* Fisher *and* Gerson, *were in that Errour, but that was before it was condemned in the Church, as it was since, by* Pius Quintus, *and* Gregorius 13. Loe the Iesuite cannot denie, that great learned Papistes, held euery sinne to be mortall; and therefore he had no other shift to defend Popery withall, saue this onely, which is a very silly one; *That the Church of Rome had not yet defined the matter.*

Page 281.

An: Dom: 1566.

O sweet Iesus, what a world is this, that silly foolish papists should bee so bewitched, as to thinke Popery the Old Religion. We see it plainely confessed by our Aduersaries, that for the space of one thousand, fiue hundred, and threescore yeeres, all sinnes were deemed mortall. But, because some sinnes to be Veniall, made greatly for the life of popery, as without which it could hardly liue, & continue, pope *Pius*, and after him *Gregorius*, decreed it for an Article of popish fayth, *That some sinnes are mortall, and some Veniall:* for which Venialls, God cannot iustlie condemne any one to hell, if wee will beleeue the Pope and his doctrine.

1. Firstherefore, seeing the Papists cannot agree among themselues, what sinnes are against Gods law;

2. Secondly, seeing their opinions in their Schooles, are

now

now adayes changed, and not as they were in olde time; Thirdly, seeing all sinnes were beleeued and holden for mortall, for the space of one thousand, fiue hundred, & odde yeeres; Fourthly, seeing pope *Pius*, and pope *Gregorie*, could change sinnes mortall into Veniall; Fifthly, seeing the Pope, sitting in his Chayre, or ryding on his White Palfray, (so he doe iudicially,) can make that a poynt of popish fayth, which was of no fayth, for the space of one thousand and fiue hundred yeeres before that time; I cannot but needes I must conclude with this inenitable illation: *Ergo*, the Popish distinction, without all rime or reason, of mortall and veniall sinnes, is nothing in deede, but a rotten ragge of the New Religion. 3. 4. 5.

CHAP. 8.

Of the Popes Fayth.

WIsedom, with the whole troupe of Vertues, were needfull for him, that should dispute of the holy Fathers fayth or power, I therefore *(post deosculationem pedum)* humbly pray to be heard in defence of Truth, wherein I will desire no more of his Holinesse, but onely that he will graunt so much to be true, as I shall proue to be true by the testimony of the best Popish Writers. The popish Seminarie Priestes, write of this subiect in this manner. As the prudent Greeke appealed frõ *Alexander* furious, vnto *Alexander* sober; and Bishop *Crostrate*, from pope *Adrian* priuate, to pope *Adrian* publique; and as *Summus Pontifex in Cathedra Petri*: so may the Seculars, notwithstanding any decree In the Anatomy, booke 3. aduiso 6.

set downe by his Holines to the contrary, by wrong information giuen, appeale euen from the Pope, as *Clemens*, vnto his Holinesse, as *Peter*. Thus writeth *William Watson*, in the name of all the rest.

By this Doctrine thus plainly deliuered, (which is a constant position in the Romish Church,) the Seculars giue vs to vnderstand, that execrable, and neuer enough detested fallacie, where-with the Pope & his popelings, haue a long time seduced, the greater part of the Christian World. viz. That the Pope may Erre as a priuate man, but not as a publique person. This is a great wonderment, obserue vvell the
1. sequell. First therefore, if wee meane to wring any truth out of the Popes nose, wee must haue recourse to his Holinesse, at such time as he is sober, not when he is furious, least he become starke mad, and forget
2. the knowledge of the Truth. Secondly, wee must haue the Popes aduise, when he is a publique person,
3. not when, or as he is a priuate man. Thirdly, we must goe vnto him, not as he is indeed, this or that pope, but as he is Saint *Peter*, that blessed Apostle of our Lord Iesus.

Thus much is necessarily gathered out of this popish doctrine. Which beeing well marked, Poperie will be the Newe Religion, and turne it selfe vpside downe. For first it is a constant Maxime in all popish doctrine, that the Pope, and none but the Pope, must iudge in all Controuersies of fayth & doctrine. This notwithstanding, we see by this popish doctrine, (so contrary is popery to it selfe,) that if the Pope iudge of any matter, as he is furious, and not sober; as he is a priuate man, and not a publique person; as hee is

Clemens,

Clemens, *Sixtus*, *Adrianus*, or some other like Pope, and not S. *Peter* himselfe; then he may Erre, and so both be deceiued, and deceiue others.

O myserable Papists, how are ye led headlong into pernicious Fayth and Doctrine? and eyther doe not, or will not see the same? Your Pope (say you,) may Erre as a priuate man, but not as pope or publique person. This distinction may fitly be termed a tricke of fast and loose. For if the Pope define a truth, they may say, he defined it as a publique person: but if he define an error, then say they, he defined it as a priuate man. Behold heere (gentle Reader,) vppon what rotten stuffe, the Papists would haue vs to ground out Fayth: when we proue (as I haue done elswhere,) that pope *Anastasius*, pope *Honorius*, pope *Iohn*, pope *Celestine*, and others, haue both holden and taught false Doctrine; they tell vs, they did that as priuate men, not as popes of Rome. In the hunting of the Foxe.

That their pope cannot erre in fayth iudiciallie, it is this day with papists an Article of their fayth. The famous papist *Dominicus Scoto*, shalbe the spokesman for the rest. *Albeit* (saith hee) *the Pope as Pope cannot Erre, that is to say, cannot set downe any Errour as an Article of our Fayth, because the holy Ghost will not that permit: neuertheless, as hee is a priuate person, so may he Erre euen in fayth, as he may doe other sinnes.* Scoto in 4. sent. D. 22. Qu. 2. Art. 1.

But how old is this Romish Doctrine? Of vvhat age is this strange Fayth? Of this subiect I haue written at large, in my *Golden Ballance of Tryall*. This onely will I now say; that this popish Article, (*The Pope cannot Erre in fayth.*) was neuer heard of in Christes Church, for the space of 1500. yeeres. Many famous papists

An: Dom. 1500.

papists I might alledge, but one *Alphonsus* will suffice. *We doubt not* (saith he) *whether one man may be a Pope & an herecicke both together. For I beleeue there is none so shameleſſe a flatterer of the Pope, (euer except our Iesuites, and Iesuited Papists,) that will ascribe this vnto him; that hee can neither Erre, nor be deceiued in the exposition of the Scriptures.*

Libr. 1. de her. Capit. 4.

1. First therefore, seeing the Pope may Erre in faith
2. and doctrine; Secondly, seeing many Popes haue so Erred *De facto*; And thirdly, seeing this strange faith was not hatched or heard of in the World, for the space of one thousand and fiue hundred yeeres, no not in *Alphonsus* his dayes, as wee haue heard alreadie: I cannot but perforce I must conclude, that it is a rotten ragge of the New Religion.

CHAP. 9.

Of the condigne, so supposed merrite of workes.

1. TRue it is, I freely grant, that the holy Fathers doe often vse the word *Merrit*, and doe often call the workes of the Faythfull, *merritorious:* yet this they doe not for any worthines of the works, but for Gods acceptation and promise sake, who hath promised, and will performe, not to suffer so much as one cuppe of cold water giuen in his Name, to passe without reward. That is to say, the Fathers terme good workes merritorious, because God hath promised to accept the workes of the Faythfull as vvorthy, for the vvorthines of his Sonne: and for his merites, to reward them with heauen, as if they had merited the same. For which respect, either euer, or almost

Math, 10. 42. Mark, 1, 12.

most euer, they ioyne Merrite and Grace together. Of this subiect I haue written at large in my *Suruey of Popery*. I will now onely say with their deere Abbot *Bernard*, *It is sufficient to merrite, to know that our merrites are not sufficient.* *Part. 3. chap. 9.* *Super cant: Serm. 18.*

2. True it is likewise, that not onely the Fathers generally, but the best popish Schoole-Doctours also, *Durandus*, *Aquinas*, *Gregorius*, *Ariminensis*, *Dominicus Scoto*, *Marsilius*, *Waldensis*, *Burgensis*, and sundrie others, do vniformly and constantly affirme, that no mans workes, (how holy soeuer they be,) eyther are, or can be meritorious properly; but onely merritorious in an vnproper & large kind of speech, as is already said. This is proued at large in my other bookes. *See the Suruey, vbi sup.*

3. True it is thirdly, that the religious Fryer and popish Bishop, *Iosephus Angles*, telleth the Pope roundly, that it is the constant and vniforme fayth of all the holy Doctors; that the best, and holiest mans works vpon earth, neither are, nor possibly can be merritorious, or worthy of eternall life, if Gods holy & free promise be set aside: *Without the which*, (saith *Angles* in the name of all the rest,) *the best works of all, are altogether vnwoorthy of so great reward*. His expresse words are these; (*prorsus digna*, wholy vnworthy.) Where I wish the Reader to obserue seriously with me, this word (*prorsus*, which signifieth wholy;) for if our best workes be wholy vnworthy of the reward or glory, (as *Iosep: Angles* in the name of all the holy Fathers & Doctors, telleth the Pope both granely and cõstantly,) then doubtles the best works of all, can no way be meritorious. The case is cleere; for, to be meritorious, (as euery childe knoweth,) is to be worthy: *In 2. Sect: Dist. 27. Concl. 2. dific. 4.*

And

And consequently, seeing to be worthy, and to be meritorious, is all one, our workes which are no way worthy, but euery way (*prorsus*, vnworthy) can no way be meritorious. When any Papist in the world can truly disprooue this Illation, let me be his bond-slaue for his reward. Againe, for the simple Readers helpe and capacitie, this is the state of the Controuersie. The Papists hold, that mans works doe condignely, or woorthily (which is all one) merite eternall reward. I, (in the name of all Catholiques, and good Christians,) doe hold, and constantly defend the contrary. Now to merrite, is to be worthie, (as is both already prooued, and of it selfe euident) but the best workes are no way woorthy, (as is alreadie proued, *Ergo*, the best workes doe no way merrit. If this argument be well marked, all papists are cõfounded euerlastingly.

4. True it is fourthly, that the Iesuite *S. R. Robert Parsons*, (indeede I challenge the man,) in his supposed and pretended Aunswere to *The downefall of Popery*, hath set downe these Cõclusions against both the Pope and himselfe. The first Conclusion; *There is merite of eternall life, and our supernaturall vvorkes done by Gods grace, are meritorious of eternall life and glory.* The second Conclusion; *Good workes done in Gods grace, are condignly merritorious of eternall life.* The third Conclusion; *This condigne merrite is not absolute, but supposeth the condition of Gods promise made to reward it.* These are the Iesuits Conclusions, set down by the best aduise of his best learned friends, among whom, the Iesuiticall Cardinall *Bellarmine* must needes be one. Which Cõclusions for all that,

Concl. 1. *page* 218. 221. 223.

doe

doe euidently proone, as much as I desire.

True it is fiftly, that the late popish Councell of *Trent*, hath accused all such, as denie or not beleeue the condigne merrit of mans works. And cõsequentlie, it hath made that an Article of Popish faith, (ô wonderment of the World,) which was no poynt of fayth in the true Catholique Church, for the space of 1540. yeeres. viz. *The condigne merrit of mans work, a monster lately borne at Rome.* 5. *An: Dom.* 1540.

Now, to take away all wrangling, true it is (I will it not deny,) that the Councell of *Trent* hath not the word *(condigne,)* but it hath another worde equiualent to the same. viz. *True merrite.* And therefore, to answere (as the Iesuite doth,) that the Councell hath onely the word *(true,)* not the word *(condigne,)* is meere foolery. For to merrite truly and condignly, is all one. Otherwise, let our Iesuite tell vs, howe one can merrite that thing truly, which he doth not worthily and condignely deserue? The Iesuite confuteth himselfe.

Yea, to the Iesuites euerlasting shame, and to the vtter confusion of all his Iesuited brethren, *S. R.* himselfe, doth most plainly against himselfe, testifie the same to all the world. These are his expresse words; *That good workes are a condigne, or worthy merrite of Heauen, followeth of that they are a true merit thereof: because as I thinke, onely condigne merrite, is true merrite.* Thus writeth our Iesuite. I alledge his wordes truly, as I will answere before God. And consequently, seeing true merrite and condigne merrite is all one, euen by the Aduersary his free grant; it followeth of necessity, that the Councell decreed the condigne merrite to be a matter of fayth. *Page* 224. Marke this poynt well.

1. First therefore, seeing the Fathers and Schoole-
Doctors, doe all generally deny the condigne merit
2. of mans workes; Secondly, seeing all the Fathers, &
best learned Papists, doe all vniformely affirme, that
the best works are altogether vnwoorthy of heauen;
3. Thirdly, seeing the Iesuites owne conclusions, doe
4. prooue the same against himselfe; Fourthly, seeing
this deformed monster, (*condigne merrite of workes I
meane,*) is yet scarce three-score yeeres of age; I can-
not but perforce conclude, with this incuitable illati-
on, *Ergo*, it is but a rotten ragge of the New Religion.

CHAP. 10.

Of Transubstantiation in Popish Masse.

THE popish Transubstantiation in their Masse, is to themselues so vncertaine, that they can-not tell in the world, what to say or thinke thereof. *Rupertus*, a famous popish Abbot, holdeth, that the Bread is vnited hypostatically to the Sonne of God. *Caietanus*, *Henricus*, and *Capreolus*, are of an other opinion. *Iohannes Parisiensis*, held also that the Bread was assumpted, but in a different manner from the opinion of *Rupertus*. Another opinion affirmeth the annihilation of the Bread. *Durandus* for all that telleth vs, that onely the forme of Bread is changed, and that the matter of Bread remaineth still in the Eucharist. But *Bellarmine*, the Pope, and all his Iesuites, hold with the Councell of *Trents* definition; that the Bread is transubstantiated into the bodie of Christ. Behold this sweet harmonie and good agree-ment, in this imporant poynt of popish fayth.

Of

Of this subiect I haue written elswhere at large, I will here onely touch the birth & age thereof. *Transubstantion*, is not onely repugnant to all Phylosophy, but also so absurd in all Christian speculation, that it was vnknowne to the Church of God, and to all approoued Councells, Fathers, and Histories, for the space of one thousand and two hundred yeeres. It was first hatched by Pope *Innocentius* the third of that Name, in the late Councell of *Lateran*, which was holden 1215. yeeres after Christ. Yea, this councell, and the determination thereof, was of so small reputation at that time, that *Durandus* theyr ovvne famous popish Doctor, who liued aboue threescore yeres after it, boldly published the contrary doctrine. Which thing doth so gall the Papists, that they cannot tell what to say to it. But seeing this monster of popish fayth, was hid and vnknowne for 1206. yeres together, I must needs conclude with this ineuitable illation; *Ergo*, it is but a rottē rag of the new religion.

An: Dom: 1215.

CHAP. II.

Of Popish invocation of Saints.

OF this subiect I haue disputed at large in my *Suruey*. The Papists in their fond popish invocation, ascribe that to Saints, which is onely and soly proper to Christ himselfe. I prooue it, because they make the Saints departed, (I will not say, Traytors buried in hell) not onely Mediators of intercession, (which is their vsuall refuge, and fond so imagined euasion,) but also of redemption and saluation. This one example may suffice for many.

Part. 3. cap. 7.

I. *Thomas Becket*, sometimes Bishop of *Canterbury*, (what a Subiect let others iudge,) is inuocated of the Pope, and all this popish crew; not barely and absolutely as an holy man, (if perhaps he so were, which is more then I know,) but as the Sonne of the liuing GOD, and the onely Sauiour of the World. This Affection to the godly, may seeme wonderfull; but it is such a knowne truth, as no Papist whatsoeuer he be, can without blushing denie the same. These are the expresse words of their Hymne, which they both say and sing, vpon that day which they keepe holie for his praise and honour: *Super Thoma sanguinem, quē pro te impendit: fac nos Christe scandere, quo Thomas ascendit.* *By the blood of Thomas, which he for thee did spend, bring vs thether, O Christ, whether Thomas did ascend.*

In Hymno Tho. Cant.

Loe, *Thomas Becket* died for vs, and shed his blood to bring vs to heauen, as the Pope telleth vs, and would enforce vs to beleeue. If this Popery be not flat blasphemy, my wits are not at home. Let the indifferent Reader iudge, and bee carefull of his soule. This blasphemy is confirmed, by the vsuall practise of the Papists, especially of the Iesuits. For their brother Iesuite *Polanchus*, in his *Treatise of Confession*, testifieth as a truth vnto the world, that they euer adde in the end of their Absolutions, these expresse words, *The Passion of our Lord Iesus Christ, the merrits of the blessed Virgin Mary, and of all Saints, and all the good thou shalt doe, and the punishment thou shalt suffer, be to thee for the remission of thy sinnes, for increase of grace, and for the reward of eternall life.* Loe, the merrits of Saints, are ioynt purchasers of our saluation with

Polanch. de modo audiendi confess.

Christes

Christes blood; and our owne workes, (God haue mercy vpon vs miserable sinners,) procure vs remission of our sinnes, increase of Grace, and eternall glorie.

O intolerable Popery, who can indure to heare thy blasphemie? No Scripture, no Counsell, no Father, no approued historie, was euer acquainted with this newlie inuented heresie, neuer knowne to the church of Christ, for the space of one thousand yeres and odde. I must therefore perforce conclude vvith this inuitable illation, *Ergo*, popish invocation of Saints, is but a rotten ragge of the New Religion. *An: Dom:* 1407.

CHAP. 12.

Of the Communion under one kind.

CHrist onely, by the vniforme cõsent of all learned Papists, hath lawfull power to institute a Sacrament. Yet notwithstanding, our Papists haue presumed to alter this holy Order. For Christ commaunded the holy *Eucharist* or Communion, to be celebrated in two distinct kindes, viz. in *Bread and Wine. He commaunded all to drinke, and they all dranke of it*, saith the holy Euangelist. And the Apostle *Paule* vrging Christes institution to the Corinthians, telleth them plainly and religiously, *That they must receiue the holy Eucharist vnder both kindes.* Math, 26. 27 Math, 14, 23. 1, Cor. 11. 27

This was the practise of the auncient Church, for the space of 1230. yeeres after Christ. About which time, they began in some odde Churches to leaue off the Cuppe, and to minister the Sacrament in Bread onely. But that was done (as *Aquinas* confesseth,) in *An: Dom.* 1230. P. 3. q. 80. art. 12. *in corp.*

some few places onely. Afterward, the Councell of
An: Dom: Constance, (about the yeere of our Lord, 1414.) de-
1414. creed it as an Article of Popish fayth, that the Eucha-
riſt might be lawfully receiued vnder one kinde. I
therefore muſt perforce conclude with this ineuitable
illation; *Ergo*, to receiue the holy Eucharist vnder
one kind onely, is but a rotten ragge of the New Re-
ligion.

CHAP. 13.

Of priuate Maſſe.

THe priuate communicating in the Popiſh
Maſſe, where the Prieſt deuoureth vp all a-
lone, is wicked, prophane, & execrable, be-
Math, 26. Marke, 14. cauſe it is repugnant to Chriſtes inſtitution, who cõ-
maunded all to drinke thereof; and to the Euange-
liſt, who affirmeth all to haue drunke thereof; as alſo
to the Apoſtle, who chargeth the vnprieſted Corin-
1, Cor: 11. ver: 26, 27. thians and laicall people, to make a remembrance of
the Lords death vntill his ſecond comming, ſo often
as they receiue the holy Eucharist: and this to do, as
well by drinking the Cuppe, as by eating the Bread.
An: Dom: This was the vſe and practiſe of the Church euerie
1000. where, for more then a thouſand yeres together. But
afterward, when the peoples deuotion began to be
remiſſe, the prieſtes then deuoured vp all alone.

I therefore cannot but conclude, with this ineui-
table illation; *Ergo*, late popiſh priuate Maſſe, is but
a rotten ragge of the New Religion.

CHAP.

CHAP. 14.

Of Pope Martins dispensation, for the Brother to marry his naturall Sister.

POpe *Martin*, saith *Antoninus*, the popish Archbishop & canonized saint, tooke vppon him to dispense with one, that he might mary his owne naturall sister. *Siluester Prierus*, a famous religious Fryer, sometime Maister of the Popes sacred pallace, hath these wordes; *Howbeit, pope* Martin *the fift, dispensed with him, who had contracted and consumated matrimony with his owne naturall sister: hauing first cõsulted with his skilfull Diuines, so to auoyde scandale, which otherwise was likely to ensue thereupon.*

Antō: pa. 3. tit: 1. cap: 11. prope fin.

Syluest: in verbo Papa.

Bartholomæus Fumus, a religious Dominican fryer hath these words; *Neuertheleſſe, when the deede was done*, Martin *the fift dispensed with one, who had consummated marriage with his owne naturall Sister.*

Fumus in verbo dispens.

Angelus de Clauasio, a religious Francisan fryer, & Vicar generall of the *Cismontine Minors*, hath these words; *Whereupon, my L. Archbishop of Florence affirmeth, that hee heard men of good credit say, that Pope* Martin *the fift, after hee had consulted with many learned Diuines and Canonists, dispensed with one who had married his owne naturall sister.*

Angel: in verbo Papa.

Card: *Caietane*, (saith *Barthol. Fumus*,) affirmeth roundly, *that the Pope can dispence in all the degrees of consanguinitie and affinity, saue onely with the Father and his daughter, and with the mother and her sonne.*

Fumus verbi supra.

Martinus Nauarrus, a famous popish writer, defendeth the opinion of *Caietan* greatly. Yea, *Caietane* him-

In Enchirid. Pag. 515.

Caiet. in Leuit. capit. 18. himselfe, in his Commentary vpon *Leuiticus*, which he dedicated to Pope *Clement*, with the Popes good liking and gratefull acceptance, singeth the selfe same song. This doctrine was neuer heard of, for the space of 1418. yeeres. At which time, the Pope brought it from hell. *Ergo*, such popish dispensation, is nothing els, but a rotten ragge of the New Religion.

An: Do: 1418.

CHAP. 15.

Of worshipping of Images.

THe worshipping of Images, is this day highlie esteemed in the Romish church, insomuch that the Priestes themselues, on *Good-Friday*, are inioyned to salute the Crosse three seuerall times, and that both kneeling, and with their shooes put off.

Yea, adoration, and worshipping of Images and Reliques, is this day growne to such excessiue superstition, as it is almost incredible to be told. Yet *Gregory* the great, in his time, sharply reproued the worship done to Images, albeit he disliked *Serenus*, the good Bishop of *Massilia*, for breaking the same in the Church. Yea, *Gabriell Bieto*, a religious popish Frier, and a very learned Schoole-Doctor, who liued long after *Gregory* and *Serenus*, euen one thousand, foure hundred, eighty and foure yeeres after Christ, doth sharply inueigh and reproue the worship done to Images. *Ergo*, the worshipping of Images, is but a rotten ragge of the New Religion.

An: Dom: 590.

Bieto in can: misse, lect. 40

An: Dom. 1484.

CHAP.

CHAP. 16.

Of Church-seruice in the vulgar tongue.

SAint *Iustine*, S. *Ambrose*, S. *Augustine*, S. *Chrysostome*, S. *Cyprian*, S. *Hierom*, S. *Gregory*, *Sozomenus*, *Lyra*, and many others, (as I haue prooued in my *Survey* at large,) doe affirme constantly & vniformly, that the people in their dayes, were not as owles, parrets, crowes, pyes, and other birds, which were taught to sound they knewe not what, but as godly Christians, who both knew what the Minister said, and made answer to the same. Whosoeuer readeth my *Survey of popery*, cannot stand in doubt hereof. *Sozomenus* sheweth plainely in his Ecclesiasticall History, that in his time, (which was 400. yeres after Christ,) the people and the Ministers of the Church, sang psalmes together in the church. I therefore cannot but conclude, that to celebrate Diuine seruice in an vnknowne tongue, is a rotten ragge of the New Religion.

Tom. 3 cha. 10.

Lib. 4. cap. 36.

An: Dom: 400.

CHAP. 17.

Of the antiquity of Popish Masse, and the parts thereof.

THe Canon of the Masse, (which the late Papists haue in great esteeme & rare admiration) is both vncertaine, variable, & of young yeres. S. *Gregory* telleth vs, that one *Scolasticus* compoled it. *Platina* a famous Papist, and Abbreuiator Apostolicall, sheweth plainly and cõpendiously, both at what time, and by whom, euery peece of popish Masse began. *Peter* (saith *Platina*) vsed only the Lords prayer,

Greg. Epi. lib. 7. capit. 68.

Platina in vit. Sixti.

when he celebrated the holy Mistery. *Iames* the Byshop of *Ierusalem*, increased the holy Mistery. *Basilius* likewise added to them, and so did others. For *Celestine* the Byshop of Rome, added the *Introite*; *Gregory*, the *Kyrie Eleyson*; *Telesphorus*, *gloria in excelsis Deo*; *Gelasius* the Collectes; *Hieronimus*, the Epistle and Gospell. *Hallelu-ia* was borrowed of the Church of *Ierusalem*; the Creed was receiued of the *Nicene* Counsell. *Pelagius* inuented the commemoration of the dead; *Leo* the the thirde, *Incense*: *Innocentius* the firste, the *Pax*, and Pope *Sergius* the *Agnus dei*. This beeing so, I cannot but conclude, that euerie patch and peece of the Romish Masse, is but a rotten ragge of the New Religion.

CHAP. 18.

Of the profound Misteries of Popish Masse.

De consecr. dist 2 Cap triforme.

POpe *Sergius* is the Author of Christs threefold body, the body of our Lorde (saith *Sergius*) is threefolde, the part that is put into the *Chalice*, signifieth Christs body risen againe; the part eaten, Christ yet walking on earth, the part remaining to the end of the Masse, Christs body in the graue: And that the Reader may the better know, the mutability of Popish Masse, I giue him to vnderstand, that this practise of reseruing one part to the end of the masse, is at this day wholy changed, for the Priest eateth vp al euen in the church of Rome. O wonderful Nouelties, in the disholy popish Masse, which for al that, are as old, as Pope *Sergius* his nose: *Ergo* popish fooliish Misteries, are but rotten rags of the New Religion.

CHAP.

CHAP. 19.
Of kissing the Popes feete.

Iustinianus the Emperor, after hee had sent for the Pope *Constantinus* to come to him at *Nicomedia*, receyued him very honorably, and sent him back. But first of a certaine fondly conceiued humility, hee fell downe and kissed the Popes feet. This Emperour reigned aboue 700. yeares after Christ; & heere first began the kissing of the Popes feet, which kissing as it was then done by the Emperor vpon a fond zeale, so is it this day continued with intollerable superstition, *Ergo* it is but a rotten rag of the new religion.

Ar. Po. Burdeg.
An: Dom: 708.

CHAP. 20.
Of praying vpon Beads.

After that the people of God had liued aboue a thousand yeares, vsing altogether godly books of prayer, one *Peter*, an *Eremit* a French-man borne, perceiuing the Nature of men to bee so desirous of Nouelties, was the first that inuented praying vpon Beads. From hence sprang their *Rosaries*, their *Corones*, their *Lady-Psalters*, and a thousand superstitious kinds of Prayers, whereof the rehearsal of the Originall, is a sufficient confutation. *Ergo*, to pray on Beads, is but a rotten ragge of the New Religion.

An: Dom: 1089.
Polid. li. 5. ca. 9

CHAP. 21.

Of changing the Popes Name.

POpe *Sergius* the ſecond, being ſome-what aſhamed of his auncient name, becauſe it ſounded not pleaſantly in mens eares, (for he was called *Os Porci*, *Swines mouth*, or *Hogs-ſnoute*, if ye will,) he changed his old name, and termed himſelfe *Sergius*. He liued aboue 840. yeeres after Chriſt, from which time, it hath beene the manner of Popes or Byſhops of Rome to change their names, ſo ſoone as they aſpired to the Popedome. What a pride is this? For the Popiſh Byſhops of Rome to change their names, which they had giuen in their Baptiſme. No marueil, if they be aſhamed of Chriſts religion? Well, I muſt perforce conclude; *Ergo* the changing of the Popes name, is but a rotten ragge of the New Religion.

An: Dom: 843.

Plat. in Serg. 2. Can. P. 336

CHAP. 22

Of the Paſchall Torch.

THe Papiſtes vſe vpon Eaſter-Eue, to hallow a Torch or Taper of Wax, (which they call *Cærea*, *Paſchalis*,) into which they inſtill and faſten Croſſe-wiſe fiue of their hallowed greines. To this Taper they aſcripe great holines, and reſerue it til the Aſcenſion or Pentecoſt: Howbeit, it was firſt inuented by Pope *Sozimus* 400. yeares after Chriſt. This *Sozimus* falſified the Decrees of the *Nicene* Counſell, ſo to eſtabliſh the vſurped primacy of the Church of Rome: And ſo I muſt conclude; *Ergo*, it is a rotten ragge of the New Religion.

Sigeb in Chron. Tol. d. lib. 6. cap. 7

An: Dom. 417.

CHAP.

CHAP. 23

Of the Popish Pax, and the misteries thereof.

Innocentius the first inuented the *Pax*; the Misteries whereof (as *Durandus* their famous Schoole-Doctor telleth vs) are so wonderfull, that they had needde to put many of their Priests to the Schoole all their life, before they will perfectly vnderstand their obscure and vnsauoury significations. The *Paxe* may not be giuen in Masse for the dead, because the faithfull soules (as *Durand* telleth vs) are not nowe in the troubles of the world, but rest henceforth in the Lord, so that the kisse of peace or *Pax*, is not needful for them, which is the signe of peace and concorde. This is the Misterie of the Popish *Pax*, inuented 400 yeers & more after Christ, but here, I must tel them another Misterie; (*Viz.*) that if the with-holding of the *Pax* do signifie their rest in the Lord, then doubtlesse is the Masse it selfe Idolacriticall, which is offered for their Purgation.

An: Dom. 404. *Durand lib. 4 cap. 55*

An: Do: 404.

Againe, if the soules be in Purgatory, & so stand in needde of the Masse; then is their Ceremony false and fantasticall, which signifieth them to bee in rest. To this I must needs adde, as a merriment, that our Popish Monkes doe neuer receiue the *Pax*, because forsooth they are dead to the World, but how they are dead to the world, let the world iudge. They haue goodly houses, pleasant Gardens, fine Celles; they are seated in the most wholesome ayre, planted vpon the most fertile soyle, enuironed with most desired

prospects, their dyet is finely prouided, their table euer well furnished; they want neither wine, nor any dainty. This one sure thing may be the proof, sir *The.* *Bedle* the Monk, was inprisoned in *York* many years, at what time my selfe for Popery was a prisoner with him in the Kidcoat on *Owse-bridge*. He is dead, I wil repeat no vntruth of the man, this only wil I say, for instruction sake. He vsed vsualy to send euery day for a quart or a pint of wine, which was very chargeable to him, being but a prisoner, his frends somtime wished him to abstaine, adding sundry reasons for the same, but he answered; that in their Abby he had bin so long vsed to drinke Wine at his pleasure, that hee could not now liue without it. O mortified Monks? O poore Fryers? Nay, O Hypocriall deceiuers of the world? For that more fitly is your name. Now I must conclude, *Ergo* the inuention of the popish *Pax* is but a rotten ragge of the New Religion.

Bedle the Monke.

CHAP. 24.

Of the Popes Buls.

Polyd. li, 6 ca, 7 POpe *Adrian* the first of that Name, caused hys pardons, Priueledges, and Grants, to be sealed with Lead, which they called the Popes Bulles. These Buls were vnknowne to the Church, for the space of 772. yeares after Christ. *Ergo*, the Popes Bulles are a rotten ragge of the New Religion.

An: Dom: 772

CHAP. 25

Of the Popish Agnus Dei.

THe Church of God was aboue 1200. years, without the vse or knowledge of this *Agnus Dei*, who

Who was the first Author thereof, I do not reade, but certaine it is, that it beganne of late yeares; for the Popes of late time haue vsed euery seuenth year, and the first yeare that euery one is made Pope, to consecrate solemnly with prayers, Chrismes, and manifold Ceremonies, certain round peeces of wax, hauing the Print of a Lambe, and for that cause so termed; With this kind of paltery stuffe, the world is so bewitched, that infinit numbers do ascribe a great part of their saluation thereunto. *An: Dom:* 1247. *In libel, inst. sodal. Iesu.*

Hee that hath an *Agnus dei* about him, must beleeue (as he is taught by our Iesuites) that he shall be deliuered by Sea and by Land, from all Tempestes, Thunder, Earth-quakes; from Hayle, Thunderbolts, suddaine death, and from all il euill. If any man will not beleeue mee, let him reade a little Booke printed at *Colonia*, containing therein, the order *Sodalitatis B. Mariæ Virginis*, which is euery where to bee sold. In which Booke hee shal find much more then I haue said. *Ergo* the Popish *Agnus dei*, is nothing else but a rotten ragge of the New Religion. *libel, sod. Iesu*

CHAP. 26.

Of Candlemas-day

THe olde Pagan Romaines in the Calends of February, vsed to honour *Februa*, the Mother of *Mars*, whome they supposed to bee the God of battaile, the honour they did exhibite vnto him

Was

was this; they went vp and downe the ſtreetes with Candels and Torches burning in their hands, in regard heereof, that the Chriſtian *Romans* ſhould not be inferiour to the Pagan *Romans*, in Heatheniſh ſuperſtition; Pope *Sergius* decreed, that vpon the day of the purification of the bleſſed Virgin, being the ſecond of February, they ſhould go in proceſſion with burning Candels in their hãds, thereby ſignifying the bleſſed virgin to be pure and free from ſin. Of which point I haue at large diſputed in my Surucy. Now I muſt conclude, *Ergo*, to go vp and downe with burning Candles like *Pagans*, is but a rotten ragge of the New Religion.

Durand, lib. 7. cap. 6

An: Dom. 843.

Par. 3. cap. 5

CHAP. 27

Of the doleſull Oath which Popiſh Byſhops make to the Pope.

IN the ancient church for the ſpace of 1227. years, all Byſhops had free acceſſe to Counſels, and free liberty when hee came thither to ſpeake the truth out of the holy Scriptures: but Pope *Gregorie* the 9. tooke another courſe with them, that none ſhoulde haue voyces in Counſels; but ſuch as ſware obedience to the Pope, and promiſed with an Oath to defend his common Law. The expreſſe wordes of the oath, the Reader may finde in the downfall of Popery. I muſt heere of force Conclude; *Ergo*, this execrable Popiſh Oath, is but a rotten ragge of the New Religion.

An: Dom. 1229.

Decret, lib. 2. tit. 24. cap. 4

CHAP.

CHAP. 28.

Of the Popish fast of forty dayes, commonly called Lent.

OF the Popish manner of fasting, I haue written elsewhere at large. Lent-fast (as Papists vse of late yeares) is ridiculous and hurtfull both to soules and bodies. Ridiculous; first because they prohibite to eat Egges, Cheese, and Butter, and yet doe they permit all manner of strong Wines, all kinds of most delicate Fishes, and other dainties whatsoeuer, flesh onely excepted. Albeit, sundry men doe like as well of Fish as of flesh, if not better. Againe, because Wines & sundry kinds of Fish, bring forth all those inordinate effects; for the breaking whereof (fasting is appointed no lesse then flesh) or rather more.

Survey. part 1. booke 1. Chap 16.

1. *Primo principaliter.*

2.

Thirdly, because in all their fasts, the richer sorte fill their bellies at noone with dainty dishes, which is as much as any ydle man will aske for his dyet any day, vnlesse it be for fashion sake.

3.

Fourthly, because at night they will haue wines, Fruits, Figs, Almonds, Dates, Raysons, Marmelate, Conserues of Cheries, Wardens, & like dainties.

4.

Fifthly, because they vse to stuffe their panches so full at noone, as they may well endure till the next day.

5.

Sixthly, because great iniury is done to the poorer sort, by this kind of Popish fasting. For, whereas the richer sort are either neere the sea, or else haue store of Fishes within themselues, or at least haue money enough to prouide the same and other dainties withall, others haue all, others want all. This notwithstanding, the Popish Law, abandoneth the poore as well as the rich, from Egges

6.

Cheese, Butter, milke, the onely foode they haue to liue vpon. Seauenthly, because all the day long, they commonly will drink wine, eate bread, sunnels, manchets, & fruites, and fed thereon at night, as if it were an ordinary serued dinner. And if they deferre their dinner till night, as sundry do for better liking sundry times, and as Englishmen haue done of latter dayes, generally on Christmas-Eeue, then doe they practise the former priuiledge, in eating & drinking liberally at noone. Where I wish the Reader to obserue this with me; that the popish Lent-fast cannot be broken with drinking, though one be drunken twenty times aday, no learned papist can this deny. For, albeit hee sinne by their law so often as he is drunken, yet doth he not thereby breake their holy fast. O wonder of all wonders in the Christian world!

Secundo principaliter.

(Hurtfull to the soule.) because by meanes hereof, many haue beleeued false doctrine to be the word of God; and not onely so, but they haue also iudged & condemned themselues, for transgressing mens traditions, as the very lawes of God. Wherein, while they sought to establish their own righteousnes, they fell from the righteousnes of God. For to put religion in mans traditions; is flatly to abandon the worship of the liuing God. Yea, by reason of these fasts, their soules were after in damnable state. I proone it, because they perswade themselues, that they were aswell bound to keepe the Popes lawes therein, as the flat commaundements of God; and consequently, so often as they brake them, (which was no rare thing,) so often did they commit damnable sinne, because their acts were not of fayth.

Rom, 10, 3.

Math, 15, 9.

Rom. 14, 23.

(Hurtfull

(*Hurtfull to the body.*) First, because many haue shortned their dayes, by forbearing necessary foode; which they did, through fond perswasion of popish holinesse. Secondly, because the poore soules are so wrunged with these superstitious fasts, that by reason of their excessiue hunger, they reioyce aboue measure when the fast is at an end. Yea, they keepe a better reckoning how Lent passeth, and how they may fall to flesh againe, then euer they did of and for their sinnes. Thirdly, because Lent-fast is not proportionable to mans body, or to the season of the yeere. For as there be foure distinct times of the yeere, the Spring-time, Summer, Autumne, and Winter; so be there foure different diets, aptly coresponden to the same. Whosoeuer will eate temperately and in measure, must eate according to the force & equabilitie of his digestion; and consequently, he ought to moderate and rule his diet, after the qualification and season of the yeere. Natiue heate is the proper workman of digestion, as granteth euery skilfull Phisition; and cõsequently, because our bodies are most hote in vvinter, (as saith *Hippocrates*,) at that time they stand in need of most meate. And because our bodies be then cold and moist, hote and dry meates be conuenient. In Summer, because natiue heate is dispersed by exhalations, concoction is weakened, and so lesse meate required. And because our bodies then be hote and dry, cold and moist meats are proportionall. In Autumne, because the extrinsecall heate is more remisse then in Summer, and the naturall heat thereby more vnited, meate ought more largely to bee vsed. The Spring-time keepeth a meane between Winter and

Tertio principaliter.

1.

2.

3.

The Art of Phisick condemneth popish fasts in Lent.

Summer, and taketh part of them both: and therfore our diet then, must neither be altogether of hote and dry meates, as in Winter, neither yet altogether of cold & moist meats, as in Summer. And consequently popish institution of Lent, was not onely superstitious and vngodly, but also altogether preiudiciall to the health of the body. I proue it, because as *Hypocrates* writeth, all suddaine mutations are dangerous, & so after aboundant eating of flesh all the Winter season, suddainly to abstaine wholy from the same, cannot but be euill.

This is confirmed vnto vs sundry wayes: first,
1. because there is like proportion in eating fish suddenly after flesh, as there is in eating flesh suddainly after fish. Which alteration how dangerous it is, the vsuall infirmities in Easter-weeke doe witnes. Secondly,
2. because the nourishment of fish is cold and moist, and
3. so very disproportionable to the Spring time. Thirdly, because concoction is very strong, as well for the ambrient restraint, termed *Antiperistasis*, as by reason of long sleepe. And therefore since much meate is necessarie at that time, our popish Lent-fast prescribing little meate, must needes be preiudiciall.

Although there were in the auncient Church, a free kinde of yeerely fast, whereof the Papists pretend an Apish imitation; yet is their vsuall Popish Lent-fast, not onely superstitious, but altogether different from the same. Superstitious, because they intend thereby to satisfie for their sinnes, and to merrite heaI. uen. Different many wayes; First, because the auncient Church, neuer intended any merrite by her fast.
2. Secondly, because the saide fast, commonly called Lent,

Lent, was not vniformely practised in the Primatiue Church, but left indifferent to the discretion of euery one.

The old Romans fasted three weekes before Easter, intermitting their fast weekely vpon their Saturdayes and Sondaies. The Stationians, Alexandrians, and Grecians, fasted sixe weekes. Others continued their fast seuen weekes, but they fasted onely fiue dayes in euery weeke. *Hist: trip. lib. 9. capit. 38.*

Thirdly, because the fast of the auncient Church was free, voluntary, and not commaunded by anie Lawe. 3.

Fourthly, because as in the auncient Church, the time was variable, so was also the manner of their diet. For, some ate nothing that liueth; some, of liuing things, ate nothing but onely fish; some ate both fish and also byrds; some ate onely herbs and egges; some onely breade; othersome nothing at all; othersome, at night ate all kind of meates. All which, *Cassiodorus* both summarily & pithily comprehendeth in these golden wordes; *Because there is no Lawe made for fasting, I thinke (*saith hee,*) the Apostles left this matter to our owne consideration, that euery one should doe without feare or necessitie, what seemed most conuenient for himselfe.* 4. *Trip. hist. lib. 9. cap. 38. Sozom: lib. 7. capit: 19. Euseb: lib. 5. cap. 24.*

Fiftly, because S. *Spiridion*, (a man so holy that he was renowned with miracles in his life time,) refused not to eate flesh in the time of Lent; no not in his owne house. Yea, he did not onely eate flesh himselfe, but also earnestly intreated a Stranger that lodged with him, to eate as he did. And whē the Stranger refused to eate flesh with him, alledging for his refusall, that he was a Christian, and so prohibited to eate flesh 5. *Sozom: lib. 1. capit. 11.*

Nicep. li. 8 capit. 42 Histo: trip. lib. 1. capit. 10.

at that time, S. *Spiridion* replyed & said; that he ought the rather to eate, because he was a christian. For (saith S. *Spiridion*,) *All things are pure to the pure*. This example is able of it selfe, to satisfie any indifferent Reader.

1. For first, S. *Spiridion* (that holy man of God,) did eate flesh contrary to popish doctrine.
2. Secondly, hee vrged
3. the stranger to eate with him. Thirdly, he constantly auouched his doing, to bee the part of a true Christian.
4. Fourthly, he taught plainly, that to make conscience in
5. choyse of meates, was the badge of an Infidell. Fifthly, the fact of S. *Spiridion*, proueth euidently, that to make choyce of meates for religion sake, was deemed superstitious and vngodly, not onely in the Apostles time, but also many hundred yeres after their departure hence. To which I adde, that this freedom of eating all kind of meats in Lent, was vsuall in the Church for the space of 400. yeeres after Christ. And so I must conclude with this inuitable illation; *Ergo*, late popish Lent-fast, is but a rotten ragge of the New Religion.

An: Dom. 427.

CHAP. 29.

Of the annulling of Popish wedlocke.

WHatsoeuer the Bishop of Rome holdeth & defineth, that must euery Papist beleeue, hold, and maintaine, as an Article of his fayth. Matrimonie pronounced by God to be indissoluble, the Church for the space of 1500. yeres durst neuer dissolue: but the late Popes of Rome, (*Pius*, *Paulus*, and *Iulius*,) haue taken in hand roundly to dissolue the same. This truth is proued at large, in the *Downefall of Popery*.

Math, 19. 17

An: Dom. 1540.

Popery. But the Papists tell vs, that the facts & Decrees of their Popes, must be defended, how false and absurd soeuer they seeme. *Couarruuias* a famous and learned popish Bishop, hath these wordes; *Nec me latet, &c.* *I know* (saith he) *that Aquinas holdeth the contrary opinion, but neuertheless, we must defend the first opinion, least these things which euery where are practised, be vtterlie ouerthrowne.* Thus saith the great Canonist, and learned popish Bishop *Couarruuias*, whose words are set're down at large in my *Matines*. This is the same doctrine in effect, which the popish canonized Saint *Antonius*, and their famous Summist, *Syluester Prierias* telleth vs, viz. *That whatsoeuer the Pope doth, whether we can proue the same by the holy Scripture, or no, yet we must beleeue it to be so.* Loe, the Popes doomes must perforce be defended, because otherwise, Popery cannot stand. I cannot therefore but conclude, *Ergo*, Popery is the new Religion.

Anton: part 1. tit. 10. cap. 3. Sylu: de indulg.

CHAP. 30.

Of the Popes pretended superioritie, ouer and aboue a generall Councell.

THe late Popes, or Bishops of Rome, (which is all one,) with their Iesuites and Iesuited Papistes, doe obstinately and peremptorily affirme, as an vndoubted truth, that the Pope is aboue a Generall Councell; and they seeme to proue it, because the Pope sitting in his Chayre at home, (as one that cannot Erre,) confirmeth or condemneth the Councell at his good pleasure. And therefore doe the *Rhemists*, (that Iesuited broode) tell vs plainly, (if we will beleeue thē,) that

that there is no necessity of a Generall or Prouinciall Councell, saue onely for the better contentation of the people. But this is a late vpstart faith and doctrine, neuer knowne to the church of God, for the space of 1415. yeeres after Christ, that is to say, vntill the Generall Councell of *Constance*. Which Councell defined by a firme and resolute Decree, as a matter of fayth, that a Generall Councell was aboue the Pope: and therfore did the said Councell depose three Popes, (*Iohn* 23. *Gregory* 12. and *Benedict* 13.) and chose *Martin* 5. and made him Pope. And so likewise the Generall Councell of *Basill*, about fifteene yeeres after that, cited Pope *Eugenius* to appeare, and for his contumacie deposed him, and chose *Amadeus* (who was named *Felix* 5.) in his roome. Yea, Cardinall *Cameracensis*, *Abbas Panormitanus*, *Nicolaus Cusanus*, *Adrianus Papa*, *Cardinalis Florentinus*, *Iohannes Gerson*, *Iacobus Almaynus*, *Abulensis*, and other learned Papists generally, (the Iesuites and their Iesuited crew excepted) doe all constantly defend as an vndoubted truth, that a Generall Councell is aboue the Pope. I therefore cannot but conclude with this inuitable illation, *Ergo* popish fayth & doctrine, by which we must beleeue the Pope to be aboue a Generall Councell, is but a rotten ragge of the New Religion.

An: Dom. 1415.

An: Dom. 1431.

(10)

Laus Deo vni et trino. Amen.

NARRATIO
FIDELIS ET SVCCINCTA
DE NVPERA ILLA PRODITIONE LONGE IMMANISSIMA, A IESVITIS
ET CONIVRATIS IN MAGNVM MAGNÆ BRITANNIÆ REGEM INTENTATA,

Ex Commentarijs Anglicis, publica authoritate editis, in unum Historiæ corpus congesta.

LVGDVNI BATAVORVM,
Prostant apud Ioannem Orlers,
Anno clɔ Iɔcvii.